

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 1, 1902.

VOL. IV, NO. 25.

On the 20th inst. a series of meetings was begun in the First Baptist Church, which lasted eleven days, two services each day. Dr. J. O. Rust, of Nashville, assisted Pastor Yarborough,

## The Meeting at Jackson.

doing all the preaching after the Sunday of the beginning. The results were large. They are seen in various directions. The membership was inspired, encouraged, and compacted. The influence of the meeting was thrown out over a larger circle of people than are usually touched by such meetings. Not a single service even approached a drag, but from start to finish the meetings were vigorous and deeply spiritual, and hence of great power. The eleven o'clock service on last Sunday scored the high water mark. After a powerful sermon on the Bible idea of faith, an invitation was extended for confessing Christ. A number of strong men went forward, confessed Christ, and united with the church. Others joined before this, and after, aggregating 29. We never attended a series of meetings when all artificial conventionalities were so conspicuous for their absence.

Without pausing to give an extended commendation of the preacher, (and he does not need it), we venture to say that we have never attended a meeting which was upon the whole quite so satisfactory as this. Dr. Rust knows the Word and preaches it boldly and powerfully. No one could have done his duty more faithfully and successfully than did Pastor Yarborough.

Too much could not be said in praise of the faithfulness and efficiency of young Bro. Roberts, as an earnest Gospel singer. Any pastor or church in need of a singer could scarcely do better than to secure his services.

We all reverently bow in gratitude to the Giver of all good that the church-life has been greatly quickened and many souls added unto the Lord. Our love and prayers follow the faithful man who preached the Word.

Books! Books!! We have them in quantity, quality and variety. Your mail orders will always receive prompt and careful attention. If you do not know the prices of books you want, send your orders; we will treat you right.

The special coaches will leave Jackson on May 6th, at 10:30 p. m., and Winona on same day, at 7:30 p. m., meeting at Birmingham. It will be well for all who are going to arrange to go in these special coaches, as they go through to Asheville.

## To Asheville.

meeting at Birmingham. It will be well for all who are going to arrange to go in these special coaches, as they go through to Asheville without change. The coupon form of tickets will be used, and can be had only at coupon stations, which on the A. & V. are Vicksburg, Edwards, Bolton, Jackson, Brandon, Forest, Newton, Meridian, and all stations on the Southern. On New Orleans and Northeastern at Nicholson, Poplarville, Hattiesburg, Ellisville, Laurel and Meridian. Go at once and ask your agent if he has coupon tickets. If not, ask him



GEN. M. P. LOWREY, FOUNDER OF BLUE MOUNTAIN COLLEGE.

to wire for number needed and he will do so at once. Persons traveling on other roads will purchase the regular ticket to the nearest point on the Q. & C. and Southern, where they can get through tickets to Asheville.

We are authorized to announce that the Southern Railway Co. will make the special rate of \$5 for the round trip from Asheville to Charleston, S. C., to delegates and visitors attending the Southern Baptist Convention. Tickets on sale at Asheville May 12th and 13th, with final limit of three days from date of sale.

This will be a fine side trip for any who have the disposition, time, and money.

In a number of the leading hotels in New York City, signs containing the following may be seen: "Guests, patrons and friends of this hotel wishing to have the services of a clergyman, are respectfully informed that they may call upon the Rev. Dr. Warren, the hotel Chaplain. He will be pleased to render any kind of pastoral services, regardless of creed, nationality, or residence. Communications may be sent any hour of the day or night." This sounds just a little bit like too much of a good thing. Hotel managers usually have a city directory at hand from which they can find any preacher that his guests may wish to see, and summons them as quickly as they can the "chaplain." Several, and not so many years ago, and not so many either, we read a young preacher had hung out his "shingle" thus: "Rev. Thomas G. Smiler, Th.D." This was done out in the new West. Usually, if a preacher keeps close in touch with God, he will be close enough in touch with the people to administer to their wants, without advertising himself as in the above cases.

The following story illustrates a little extravagantly to be sure, the difference that **Speaking Plainly** one sees between the way even preachers, as well as other public men, say things:

He was a stranger cycling through the highly intellectual city of Oxford. You could tell it from the cautious manner with which he picked his way down the principal street.

It was evening. A gentleman approached the cyclist.

"Sir," said he "your beacon has ceased its function."

"Sir?"

"Your illuminator, I say, is shrouded in unmitigated oblivion."

"Really, but I don't quite —"

"The effulgence of your radiator has evanesced."

"My dear fellow, I —"

"The transversal ether oscillations in your incandescer have been discontinued."

Just then an unsophisticated little newsboy shouted across the way:

"Hey, mister, yer lamp is out!"

There is still a great demand for the directness of speech displayed by this newsboy. Know what you want to say and then say straight out from the shoulder direct to the heart and conscience of the hearer. In other words, call "a spade a spade," and do it quickly.



# THE BAPTIST.

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—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,

JACKSON, MISSISSIPPI.

T. J. BAILEY, EDITOR AND MANAGER.

When your name is out, if you do not wish paper continued, destroy it. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscripts to be printed must be written on one side of the paper, only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## "Prohibition Will Not Prohibit."

They tell us that Prohibition will not prohibit. Certainly not, neither will an ax chop unless a man with a reasonably stiff backbone and an ordinarily strong arm stands behind it. But if such a man does stand behind it, it is more than liable to chop. We are not now talking to whiskey men, for they are more than apt to fail to cooperate in making it prohibit. We are talking to men who loathe the cursed institution of the saloon as they do rattlesnakes. When we talk about prohibition not prohibiting it is a family affair, for we are the ones who are thinking of destroying the business. We are the attacking army and we will not be so puerile as to allow the sentinels of the enemy to be so impudent as to stick their heads above their breastworks to tell us that our plans will not work. The time has come for us to quit letting the enemy plan our battle lines for us.

The thing we have set out to accomplish is the destruction of the liquor business. We cannot fool the enemy by mild temperance laws into thinking that we mean no harm. We cannot take the liquor man unaware for he knows as well what is in our minds as we do. Instead of fooling him, our mild laws and our feeble efforts betray to him our faint-heartedness. When Potius Plate offered to let the multitude choose between Barabbas and Christ, and intimated that he would be willing to scourge Christ if they would thus compromise the matter, his actions said louder than words that he considered himself completely in their power. The reason that we are experiencing some difficulty in enforcing liquor laws is that we have stood too many years, before this base commercialism and have offered to let it choose between Barabbas and Christ, and as often the choice has been for Barabbas.

When we once get up enough courage to know that our spirits are our own, we will let the liquor business know in unmistakable terms that we mean to destroy it,

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and then the fight will be over; the sneaks that are in the business have no intention of meeting the gallant knights of Christian manhood in open field.

Let the issue be drawn. We found it a thankless job to try to make the saloonist, a natural outlaw, conform to law when we had high license. When we got local option we found it a much pleasanter task to hunt "blind tigers" in the jungles among the depraved. But we found much that was annoying in hunting "blind tigers" for we soon found they were the whelps of the saloons in adjoining counties. We found we were mocked and spit upon as in the old license times. If we had State prohibition we would be fighting outlaws without rights, whereas now we are compelled to fight outlaws with rights. But State prohibition is not enough. We stand for the destruction of the business at home and abroad. Instead of spending our energy in hunting "blind tigers" let us use it in firing the enthusiasm of our nations, springing into a new life in international affairs, to fight humanity's greatest battle in modern times. The questions that divided men into parties are forever settled. Let us set our faces to the future and as men worthy of being called the descendants of the heroes who gave the world the Reformation, let us fight humanity's battle.

## Mormon Missionaries.

For years it has been published that the Mormons have fourteen hundred missionaries doing work in the Southern States, and that they have won about twenty thousand converts per year, for some years. When we recall the Mormon's gift for lying, we have no trouble in understanding these figures. They have been doing business in Mississippi, now for about ten years, during which time the papers have told of their great success—their papers; but, in all our travels, up and down the State, we have seen but one lone convert to their latter day follies.

Two of them are now engaged in Jackson, in making a house to house canvass. They ring your door bell, hand you a long, poorly gotten up tract, poorly printed on shabby paper, ask you to read it and let them know what you think of it. They do not seem to take themselves very seriously, and certainly are not taken so by our people. There is not a "convert" of theirs in the city, nor in all the country around, so far as we can find out. Their propaganda in this State is an absolute failure, as it deserves to be everywhere.

Of course, they are to be watched; but it is not possible for them to do anything in this part of the country, although they say they do their best work among the poor white people of the South. If they do no better in other states than in Mississippi, the "Mormon Monster" will soon be shorn of its terror and lose its power.

Let nobody be deceived by them. They still believe and practice polygamy, just as in former times, only they do it a little more shyly than in other years. They evade the law against plurality of wives

by marrying only one woman before a civil officer, and then turn around and marry "ecclesiastically" as many as are fools enough to live with them. These wives, whom they have married "ecclesiastically," they do not call their wives when they are brought into the courts—they are "boarders," or "friends" of the family.

The primary and fundamental work of their missionaries in these parts, is to induce as many unmarried women to go to Utah as they possibly can. And, while they claim to have no money to pay for staying over night in the country, (they pay their board here in Jackson), they always manage to get hold of money enough for car fare when they find a young woman whom they can induce to go to Utah. Let all our people remember these things when these "elders" of the "latter day saint" variety come around. Remember also, that they will deny every word of the above, although they know it to be true, and know that you know it also. The truth would kill their cause once and forever, and they know it. Don't forget another thing and it is this: As a general thing they are very ignorant men, on every other subject, save that of Mormonism. They do not accept the Bible "only so far as it is correctly translated;" and then they do not accept it, for, if they did, that would prevent them from holding to the monstrosity in the "Book of Mormon," as they now do.

## A Menagerie "Baptized."

In a letter from Mexico, our missionary, Rev. J. G. Chastain, gives the following account of a heathen custom, practiced by a civilized people, in the first years of the 20th century:

"On the Catholic feast day we reached the town of Santa Clara at 4 p. m., at the hour the people were gathering in front of the cathedral, bringing their horses, mules, donkeys, cows, sheep, hogs, dogs, cats, chickens, canaries in cages, etc., each animal and bird being adorned with streaming ribbons of bright colors. Just such a neighing, braying, bawling, barking, mewling, squealing and crowing I had never heard—evidently something like that which occurred in Noah's ark—but it was royal fun for the boys and a hilarious occasion for all. Not the least sign of solemnity or even of decorum. And yet all this in the name of Christianity. The parish priest, clad in his sacerdotal garments, but with uncovered head, stood at the church door holding in his hand a large sprinkling brush and muttering a few words in Latin, dipped it into a large basin of holy (?) water, and, in the name of the Trinity, sprinkled his menagerie, claiming that through the merits of the blessed Saint Anthony, these animals and birds, by means of this so-called baptism, will be preserved from famine, sickness, danger and death through this year."

Here is Catholicism after the growth of centuries in a civilized country, where it is not kept in bounds of reason and common decency by the Gospel of Christ. Wonder what explanation of this heathen sprink-

ling of animals, the Catholics of the United States, and their defenders can make? And yet there are millions of people who will tie themselves, soul and body, for time and for eternity, to a concern that calls itself THE church, and "for revenue only" will be guilty of a folly like this. What a shame!

But there is as much Scripture for the "sprinkling" of animals and calling it baptism, as there is for the "sprinkling" of babies and grown-up folks and calling it baptism. The "chapter and verse" that describes the one, also describes the other. If you don't believe it, read your Bibles and see. If "sprinkling" is to be indulged in at all, let it be confined to the animal world; but never let a man "sprinkle a human being and then call it baptism—it is a misnomer. It is misleading and nullifies one of the plainest commands of God.

## "The Oncers."

In all our town and city churches, there are a great number of men and women who only go to church once a day. Sunday morning they will spruce up and make their way to church, invariably getting in late, during the reading of the Scriptures or the first prayer. They are men and women of affairs usually. They love their Lord. They love their Church. They also love their pastor. But, my, me! Don't they have a poor way of showing it! We are enjoined in the Scriptures to "forsake not the assembling of yourselves together," and we cannot afford to neglect this any more than we can any other plain command of our Lord.

The Christian who finds his greatest pleasure outside of the house of God, is living a very long way off from God. Religion is the chief concern of mortals here on earth, and it is not designed to make our troubles more. It is intended to increase our love for all that is good, noble and true, in men and women. It is intended to increase our love and service to God, who loves every one of us with a love surpassing that of a mother's love for her child.

"The Oncers" is a name Dr. Lansing Burrows has given to those of his members, so Dr. Rust says, who go to church only once a day. If we love the Lord, once a day is not enough to go to church. It is not often enough for us to be counted among the faithful, and faithfulness is what God requires at our hands. Let the "Oncers" dissolve and lose themselves among the faithful, now and forever.

## Notes and Comments.

The fact that one is a Baptist ought to be sufficient evidence that, when he preaches he preaches the gospel, the whole gospel and nothing but the gospel.

"Eighty-seven years ago last January, a British camp near New Orleans was knocked out without waiting to hear from Washington."—*The Commoner*. But that was before we got to be a world power and to making war on old men, women, and helpless children, you must remember, Mr. Bryan.

140,000 people by actual count attended the Confederate Reunion in Dallas. That many passed through the hands of the Reception Committee.

The Georgia Baptist clipped three of our editorials bodily, and it was not a very good week for editorials either. But he did not fail to give due credit.

Four young preachers were seen sitting on the same gallery the other day, smoking the same kind of cigars. It is a great pleasure to say that their coats were buttoned up too close to their necks for them ever to be mistaken for Baptist preachers. And yet, it might be duplicated in a Baptist quartette, even at this late day.

It is said that there is at least one thing a preacher may rely upon—criticism. "His congregation may wax or wane, his salary may rise or fall, deacons may come upon him to eat up his flesh," or may cease from troubling, but criticism will never fail." Thank the Lord then for criticism—it is one of the "all things" for good to the called according to His purpose.

"Bro. Noffsinger is dead," were the words that fell with a heavy thud upon our heart as we opened our mail one morning last week. Bro. Noffsinger was a winsome man, a sound preacher, and one of the very best of pastors. He departed at 11 p. m., on the 23rd inst. We trust that an extended account of his labors will be prepared by some of the brethren. Bro. M. K. Thornton preached the funeral at West Point, on the 24th inst.

Having read it carefully, it is easy to say that "The Leopard's Spots" is the most charming book we have yet seen. It is in all the moods and tenses of life. It makes one want to fight, work, preach, pray, speak, cry, sing, read. As an answer to "Uncle Tom's Cabin" and vindication of Southern manhood and womanhood, it is absolutely perfect. It is in the most vigorous style of the most vigorous writer in all our Southern country, the Rev. Thomas Dixon, Jr. It ought to find its way into every American home.

The Episcopal Diocesan Council of Mississippi has just been in annual session in Jackson. In the course of his very bombastic address, Bishop Thompson said:

"The church has the right to be here, the right to say and assert herself. She is neither Methodist, Presbyterian, nor Baptist, else those respectable sects would not have left her to Methodize, Presbyterianize, or Baptistize. We have our own life and methods and our own grey eighteen hundred years of reasons for being just what we are and saying it."

Here is ignorance of the first degree, pure and simple, dwelling in the high places of "the church." We know the day and the cause, that the Episcopal church came out of the Roman Catholic church. Baptist churches had been in existence for EIGHT HUNDRED YEARS, before the Episcopal church had been conceived.

## Something to Think About.

The revival had entered into the third week, in spite of bad weather. The service in question was held on a rainy and cold night. Only a few were present, every one being a Christian. The result was a testimony meeting in which nearly all took part. Quite a noticeable feature in the testimonies, was a reference of each one to a season of backsliding at some stage in his or her experience, during which time their talent had been buried. Thus it went on for about an hour, when one brother who had recently been converted, arose and said: "Brethren, I haven't been a Christian long enough to backslide."

Whether this was said in honest simplicity, or in sarcasm, cannot be determined. But it contains a moral. This brother referred to, has grown children and yet is unsophisticated in religious matters. He may have sincerely thought it was necessary for a Christian to have a season of backsliding—that it was a part of the program. Had not all the Christians who had testified, mentioned as much in their own experience? So these older Christians were not only reaping the fruits of a sad recollection, but were creating a false impression upon the mind of a young convert.

Is it not a fact some people think backsliding is a foregone conclusion, and take it as a matter of course? That such an experience comes to many and many of us, is a fact to be regretfully admitted. "Tis a shame we should hide a light under a bushel, when the Master begs us to let it shine; or that we should bury talents which ought to be put out to interest for our Lord. But apart from this, see the influence it exerts over those who look to us as examples. To them we are living illustrations of Christianity; our lives, practical, visible, more evidently appeal to them, because of daily contact. If we stumble, or backslide, shall not they, who are our imitators?"

I suppose one of the best cures for backsliding is to prevent the same by keeping constantly busy for Jesus. Ever moving forward, there will be no time for going backward. But this calls for constant prayer, for a daily strengthening in the Book of books, for a regular feeding upon the manna which comes from above. Only by such as this can we redeem the time; and this is very essential because the days are evil.

A fact this brother in question, had not grasped, is:—Christians are imperfect models. In no redeemed one here on earth, do we find the "full corn in the ear"—they are as yet the unmaturing blades. Christians may have traits worthy of imitation, but even these are too often choked by briars and weeds. No farmer should plant thorns in his field, because his neighbor's field has them. Serious thought, to be sure, that Christians are patterned after; but much better it would be, if all could follow the Christian's Lord. There's no backsliding to be found in Him. He alone is the perfect model. Don't judge Christianity by the life of a Christian, but by Christ.

W. A. HAMLET.

Rockdale, Texas.



## COLLEGE COLUMN.

BY W. T. LOWREY.

Judge R. Enchs, of Brandon, is not a Baptist, but he is a Mississippian, and he loves every enterprise that helps humanity upward. Here is a good letter from him, enclosing his check for \$25 for College endowment. May God multiply such judges. Are there any Baptists at Brandon? Yes, here are the names of two of them on my books—one sister and one brother—is that all?

Hurray for Mars Hill, Amite county, Mississippi! Last fall, led by her young pastor, E. Wills, she volunteered an endowment collection of \$350. Now she has another young pastor, J. B. Quin. They had a bad day last fall and now they've come again with \$205 more. Oh! these boys, E. Wills and Quin! When a thing ought to be done they haven't got a bit more sense than just to go on and do it! Tush! Boys! You are thoughtless! Why didn't you take a year or two to consider the difficulties? Didn't you know that was a country church, and that some people didn't believe in endowment, etc., etc., Reckless boys, reckless.

What can a woman do? Well, if Miss Elizabeth M. Darrington, of Yazoo City, is the woman you mean, she can do much. With the tremendous burdens on the people there, and the wondrous strain they are under now, I would not ask the pastor to take a collection. But Miss Darrington wrote for bonds and notes, and in a few days sent notes and cash for \$147, all in legal form. What can a woman do? Let somebody else try it and see!

Do you know "Bob" Purser? That's what his friends call him, though he is really Rev. R. H. Purser, the Baptist bishop at Brookhaven. Well, you ought to know him. I went to his church one dreary, rainy, gloomy Sunday, and presented the College question to about 35 people, mostly school children. But W. F. Parsons was there to start us off at \$100, (he is always there) and we started to the extent of about \$335. I left, but Purser staid, and the other day he sent up an additional list of \$328. I love to love a man and I try to love them all, but some men do make it so easy. You listen for Brookhaven. The first thing anybody knows it's going to be one of the best churches in Mississippi. Mind what I tell you!

That was a big day's work last Thursday, but I enjoyed it. After a pleasant night in the elegant new pastorium in Brookhaven, behind one of Brother Turnbough's sparkling livery teams, I struck for New Salem, 18 miles west. It's a country church, but they believe that country people have a right to work in a noble denominational work. Bro. Weatherly is the pastor, and I regretted, so much that he could not be with us. John I. Brueck is the teacher, and he is one of my own boys. Well, I joke; the people listened, and we

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had a collection. The New Salem people subscribed \$124.10, and then Bro. J. Q. Byrd added \$50, making \$174.10. Some members of Damascus were present. They subscribed \$58.85, and Bro. Byrd added \$50 to that. Two members of Pleasant Grove church subscribed \$5 each, and Bro. Byrd said if that church would run hers to \$50, he would add \$50 to theirs, and they said they would go home and raise it. T. J. Barksdale is pastor of the latter two, and he is another of those reckless boys who hasn't got any more sense than to go on and accomplish things!

Eighteen miles back! Supper with Bro. Purser, a sermon to a fine congregation at his church, and off on the 9:10 train. Jackson! I was so sleepy. But I feel good now.

Oh! That State University of ours! It just will turn out noble men. I told you about Lowrey Powell, and now here is a letter from N. R. Drummonds, of Columbus, an alumnus of the University. He asks for a bond, and actually seeks an opportunity to give \$25. Here it, ye Mississippi College men! Some of you have gone to sleep on us!

But N. R. Drummonds has a father, Rev. R. Drummonds, of Hebron, and he's at work, too. Blessed is the boy that has a father.

And Prof. J. Y. Tucker, of Sherman, sends for notes, sends check for \$5, signs up for \$20 more, and says he is going to work for the endowment. He and I helped to raise each other. He's a brother to Virgil. I wish there were 1,000 Tuckers in Mississippi.

And Hewitt, of Columbia, proposes to help, and Lee, of Wesson, and Vanlandingham, of West Point, and Mrs. Gridley, of Poplarville, and others. Let everybody help. "There's glory enough in it for us all."

### Way Notes.

Since my last, between waves of water and waves of wind, with some sunshine, and an occasional gentle breeze, there has been small work done, at this end of the line, a part of which is now reported, that some may know how some others do, and so there will, doubtless, be an added force—though small—to the "electrical spiritual" power now influencing the Baptist mind and heart of the great commonwealth of Mississippi. The latest work of this representative of THE BAPTIST has been done along the line of the Illinois Central Railroad from Summit to the northward as far as Wesson, including also most of the adjacent country, east and west, from five to fifteen miles, with some "variations."

The towns, and rural postoffices and communities embraced in this report are Norfield, Bogue Chitto, Brookhaven, Hartman, Wesson, Thayer, Petersville, Red Star, Cobbs and Caseyville.

The preachers working in these parts are Brethren Johnson, Alman, Price (J. L.),

Lowe, Purser, Boone, Lofton, Webber, Lee, Hobbs and Hemby. For the fifth, at Union Hall; the seventh, at Macedonia; the eighth, at Mission Hill, and the eleventh at Mt. Zion, I had great joy in preaching the blessed Gospel of the happy God.

It was no less a joy to conduct the Tuesday night prayer meeting for Bro. Lee. All these brethren are doing well in their respective fields, and, to a man, are friends to the paper, a very delightful fact to the paper man.

In the above enumeration of preachers I should have included—although he is not a pastor—the impenetrable, incomprehensible, indefatigable, indefinable and ubiquitous J. A. Scarborough, of Bogue Chitto, thrown in as a "gougher."

At all these places the "brethren received us kindly," and with cordial hospitality—in town and country—entertained the representative of the paper, which (paper) is constantly growing in the estimation of all the people. The increased circulation is quite gratifying and discontinuances are very rare.

Only in rare instances are discontinuances ordered, and, although the brethren who have wrought so well in making the papers for our people in the past are esteemed very highly for their work's sake by the constituency, still there is great unanimity and solidarity on the idea of THE BAPTIST having come to stay, and that it is our paper, doing our work, and that it deserves and must have our support. That we should take it and read it, that we should pay for it and pray for it.

Fraternally,

J. J. W. MATHIS.

### Query for Dr. Bacon.

Is it possible to get any more on which to baptize a man the second time than you had when you baptized him the first time? As in each case he is baptized on a profession of faith. Yes or no will be sufficient.

ORTHODOX CORNER.

### Field Notes.

THE BAPTIST man dropped in on Bro. T. G. Ward, of Rehoboth, on the fourth Sunday, in the interest of THE BAPTIST, and had the pleasure of preaching for his people on Sunday morning at 11 o'clock. This is a good people, doing a good work. Several new subscribers were received. The paper man then journeys on to Ludlow. These are an up-to-date people. In the homes of Brethren Lees the paper man found delightful entertainment. The Ludlow High School is progressing nicely under the management of Prof. R. H. Pate. Ludlow seems to have kept pace with the rest of the State in her onward march. Several new subscribers was the result of the visit. Accompanied by Dr. J. N. Denson, THE BAPTIST man went to Tuscola to the Fifth Sunday meeting. The weather was very bad and the people from a distance could not come on account of high water, but we did not let that keep us from having a meeting. The discussions were both interesting and instructive. On Sunday morning at 11 o'clock Dr. T. E. Mor-

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ris preached from the text Romans 5:21, and in the afternoon at 2 p. m. THE BAPTIST man preached from the text James 4:7 to a large and attentive congregation. We were greatly edified and built up in the faith. The meeting was a great spiritual feast to the paper man, and the many who did not attend missed a treat. It was the pleasure of the writer to spend a day or two with Bro. T. J. Moore, also a night with Dr. A. L. Morris, at Lena. The paper man happened in on prayer-meeting night and preached for those good people. Lena is a thriving little village. Our Baptist cause is progressing nicely at this place. THE BAPTIST had already a good list of subscribers here. New names and renewals were added to the list. Harmony High School is located here, ably presided over by Profs. J. F. Parkinson and Stovall.

The Good Hope church seems to be making most excellent progress along scriptural lines, under the ministry of their worthy pastor, Bro. T. E. Morris, who has been pastor of that church for thirty-four years. THE BAPTIST has a good many friends at this place and a good many new names were added to the list. THE BAPTIST man went to many other places, of which it will take too much space to mention separately, among which are Harpersville, Lillian, Eley, Forkville, Beach, Branch and Leesburg. The outlook of these places is very encouraging; these people have a mind to work and to give. New subscribers and renewals were received at each of these places. In all my travels the brethren take pleasure in bidding the paper man God-speed in his work for which he is very grateful.

I am sure that the friends of THE BAPTIST everywhere will be glad to learn of our rapidly increasing circulation. Everywhere the paper is being received most kindly, and I do not doubt but that Bro. Bailey will place it in hundreds of Baptist homes this year. It is my daily prayer that God will bless every home into which this paper goes. Let the pastors everywhere bring the paper before the young and make special efforts to place it in their homes. Every sermon and every pastoral visit will be greatly re-inforced by the presence of THE BAPTIST in the home, for it is the purpose of THE BAPTIST to become a fixture in every Baptist home in Mississippi, and its editor will never rest content until this object is accomplished.

E. L. JONES.

### To the Children.

NO. XII.

Cascilla, Miss., Apr. 23, 1902.

DEAR CHILDREN:

The next letter I write I shall tell you of my first experience as a soldier; but before beginning my series of letters telling of my soldier life, I wish to mention two dreams that I had before the war. "Why, Uncle George," some of you may ask, "you don't believe in dreams, do you?" Well, I shall tell you the dreams and then answer your question. A few years prior to the breaking out of the great war there used to be a

## THE BAPTIST.

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great deal of talk about the negroes rising and trying to kill their masters. Of course this caused some uneasiness in the minds of some women and children. I often seriously thought about this matter, and I guess this caused me to have the dream. I dreamed that there was a great gathering of people in the court house at Charleston. I did not know the cause of this, but it was something of the character of a court, and strange to say, there were negroes in this assembly on terms of civil equality with the white people. I was in the crowd and so was one of our slaves. This is about all the dream. The impression made on my young mind by this dream-picture seemed to deepen as the years went rolling by. About twelve years after this "vision of the night when deep sleep had fallen on me," I was summoned to serve on the grand jury in Charleston. This was the only time I ever served on the jury, and the first time that the negroes sat on duty in Charleston as the civil equal of the white man. I thought of my dream in boyhood.

I dreamed again—I thought that the resurrection day had come, and the bones of all the dead had been taken from the graves and laid in rows in an old field. I thought I recognized the bones of my mother and father—there was no sinew, flesh, skin, nor life, in the bones I saw. Ez. 37:1-7. When I walked over the battlefield, and viewed the dead in blue and gray, lying here and there, I thought of my dream. Yes, I believe "coming events often cast their shadows before them," sometimes in our waking moments, sometimes in our dreams, but having no prophet's vision, we have to wait for the event, and then we think of the shadow.

I was called this week to conduct the funeral service at the burial of an old man, who had been accidentally killed. I used this for a text—"Gather up the fragments that remain, that nothing be lost"—John 6:12—and I said, "this teaches the indestructibility of matter, and to my mind, makes the resurrection sure; for if Jesus was so economical as to want to save the fragments of bread and fishes, so He will watch our sleeping dust till He shall bid it rise." "And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven—Mark 13:27—that nothing be lost—John 6:39. I wonder sometimes if I am doing any good in writing these letters. If I knew the children read them and were interested in their publication, I should feel much encouraged.

UNCLE GEORGE.

### Postponement of the Mississippi Sunday School Convention.

Jackson, Miss., Apr. 24, 1902.

Whereas, the good people of Laurel have notified the Executive Committee of the Mississippi State Sunday School Association, that they cannot undertake to care for the convention which was to have met in that place on June 17th to 19th, and

Whereas, there is considerable uncertain-

ty as to where the convention can be held, and the time is now too short to make the needful arrangements for such meeting, on the date agreed upon in Meridian:

It is therefore ordered that the time and place of the next meeting of the said Association be changed to such time and place as can be agreed upon by the Executive Committee after consultation with workers and places. It being expressly understood that the Convention will be held sometime during the months of August or September next; due notice of both time and place will be given through the press and otherwise.

By order of the Executive Committee,  
JNO. T. BUCK, Chairman.

### Southern Baptist Convention.

ASHEVILLE, N. C., MAY 8TH TO 15TH, 1902.

For the above occasion the Southern Railway will sell tickets from points on its line at the low rate of one fare for the round trip; tickets on sale May 6 to 10 inclusive, with final limit May 21, privilege of extension to June 2, 1902, by depositing tickets with Joint Agent, Asheville, on or before May 15 and upon payment of fee of fifty cents.

The Southern Railway have arranged a special low rate of five dollars (\$5.00) for the round trip from Asheville, N. C., to Charleston, S. C., and return for the benefit of the delegates and visitors to this Convention, giving them an opportunity to visit the Exposition at Charleston at a very low rate. Tickets will be on sale at Asheville for this occasion May 12 and 13, with final limit three days from date of sale.

For further information, call on any agent of the Southern Railway, or write, C. E. JACKSON, Traveling Passenger Agent, Morris Hotel Building, Birmingham, Ala.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

The Hinds County Sunday School Convention will meet in Edwards, on May 8th, 4 o'clock, p. m. Every Sunday School in the county is earnestly requested to send three or more representatives.

The trains will be met by a committee to receive and assign to homes all visitors.

Delegates who will attend are requested to communicate with Mrs. W. A. Montgomery, Edwards, Miss.

REV. J. M. TALLY, Sec.

Read Sherrouse Medicine Co's advertisement. Their antiseptic is as good as the best.



## Cuba.

## Baptists of Mississippi.

I desire to introduce to you, my beloved friend and brother in the Cuban Baptist ministry, E. V. Carbonell, and to speak to you briefly of our work in general.

Bro. Carbonell is thirty-five years old. He is intelligent, eloquent, brilliant, consecrated. He has recently located at Colon, which is in the center of one of the richest portions of this fabulously fertile country. The great sugar farms of Cuba are in this section. Colon has splendid railroad facilities, bringing it in direct communication with the following important sea port cities: Havana, Cienfuegos, Matanzas, and Cardenas. From the deep depths of my soul, I thank God for giving us such a man as Carbonell, at such an important point as Colon.

In writing me a description of his first service, he says: "Bro. Daniel, at our first service we had the satisfaction of seeing our Chapel packed full of the best people of the city. Many of them expressed themselves as being well satisfied with this, the first Gospel service they had ever had the opportunity of attending. More than eighty arose to their feet and declared their interest in the work and promised to stand by us. How thankful I am to our God for so great blessing on me, his poor, unworthy servant."

Southern Baptists should be proud of and thank God for such men as J. V. Cova, at Matanzas, E. V. Carbonell, at Colon, E. F. Rodriguez, at Sagua la Grande, A. U. Cabrera, at Santa Clara, and others.

On no other mission field in the world can there be found such an intelligent, consecrated band of native gospel ministers as we have in Cuba. In this respect we have the advantage of all the other denominations in the island. If we will do our whole duty now, there is not the shadow of a doubt but that Baptist principles will prevail in the "Cuba Libre" of the future. We now have eight native Cuban preachers, supported by the Home Mission Board. We have three other intelligent, consecrated, accessible men, whose souls are on fire with desire to preach the unsearchable riches of Christ to their fellow countrymen.

If you will enable the Home Mission Board to appoint them at once, we will not ask for another till we shall have arranged for the support of the twelfth man. We will provide for the support of the twelfth within twelve months of the time you give us the eleventh man.

Baptists of Mississippi, will you not pray earnestly and contribute liberally, that this desired result may be speedily attained? Beware in the Lord, don't forget that today is the day of salvation for Cuba. What Baptists do they must do quickly.

Cuba is today undergoing a political, intellectual, and moral reformation. She is breaking loose from the antiquated customs of the past, and is facing a glorious future. During the cruel domination of Roman Catholic Spain, the priests were mostly Spaniards, who cared nothing for

the intellectual and spiritual welfare of the Cuban people. Many regarded Spain and Rome as synonymous terms. They hated each with equal bitterness. Thousands never darkened the door of a school nor church house. As a result their minds are now free, untrammelled by the deadening shackles of the Roman Church. But unchangeable Rome is as changeable as the proverbial Texas weather. She has never failed to adjust herself to her environments. During the Spanish domination she was ultra Spanish; during the American occupation she makes herself hoarse shouting for "Cuba Libre." Should the annexation idea ever become popular in Cuba, she will become a red hot annexationist. Within the next decade the Roman Church in Cuba will have so changed as to adjust herself to the new order of things. She will then take a stronger grasp on the Cuban mind than she now has. Hence, I repeat with all the emphasis of my soul: *Today is the day of salvation for Cuba. What we do we should do quickly.* We have the ear of the Cuban people today as we may never hope to have it in the future. Children of God, THINK, PRAY, ACT!

C. D. DANIEL.

Havana.

## An Endorsement.

I write to say I thank God for putting it into the mind of "Hopeful" to write "A Revival Needed," and to say amen, doubly underscored. God hasten the day when churches, preachers, deacons, and lay people shall be enough in conformity with the Bible admonition (Rom. 12:2) as to be less reckless in making, and less criminal in not paying, debts.

Yours in earnest,  
P. A. HAMAN.

## Field Notes.

The writer left home on Friday evening, April 4th, after an enforced rest of two weeks or more on account of the illness of a daughter. But now her health having improved, the field awaits the gleaners.

In company with Drs. Lowrey and Leavell, the journey was made to the thriving little city of Madison. Dr. Lowrey was in search of endowment friends, ably seconded by Dr. Leavell, while the writer was in quest of BAPTIST friends.

The readers of THE BAPTIST have learned how well the Dr. succeeded. Truly that was a fine sum for the saints at Madison to give on endowment! Well the Dr. goes for that and succeeds! May he be cheered from week to week, until he shall be able to say enough.

The paper man is gleaned on this trip. And while there are no hand-fuls left purposely, the labor is not without results.

A trip to the country and a night spent in the home of Bro. Gauf rewarded the visit. Canton is the delightful field of Bishop Cooper. The Sabbath was spent here and the writer had the pleasure of preaching at both hours. This is a good church, and the church is blessed with a

good pastor and preacher, so we are not surprised that the cause prospers. Entertainment was found in the home of the pastor and Bro. Weatherford. This was all that could have been desired. The gleanings were fairly good. Monday morning, at an early hour, the local was boarded, and soon the saints at Pickens were giving the paper man a hearty welcome. A few names and the white metal jingling in his pocket rewarded a stay of a few hours.

The halt for the night was made at Goodman. Here the beloved Bliss welcomed the tramp, and kindly entertained him. While the shining dust did not cumber with its abundance, yet there was good cheer in its agreeable ring and the local putting in an appearance in due time Durant was reached.

Bishop Tull being out of town, the beloved Hickman took the scribe in charge and right royally did he entertain him in his comfortable home. Just here let it be said, there may be as noble and generous men in other States whom God "counted worthy putting them in the ministry" but this scribe has not found anywhere, truer and more worthy men in the ministry than the Mississippi Baptist preachers. And the better-half of all of them (It should be placed in Capitals) is nobler than them all.

Bishop Tull, being on hand in the morning gathered up his strength and the way he did march this ramble about town was a caution. He said, "I want my people to read THE BAPTIST, I can preach to them better when they read the State paper." Well, renewals and new subscribers was some compensation for the long tramp. Tull is doing a good work in his field. The waters are being troubled frequently and trunk Baptists are beginning to be scarce in the town. 39 additions is the record for the 1st quarter of the year. But it is time to say adieu.

Leaving Durant on the 4 p. m., train this scribbler was soon in the beautiful little city of Lexington. Rev. C. T. Kincannon is the Bishop of this charming field. The paper man had known him in Louisiana while pastor of the Monroe church and where he did efficient work. Sister Kincannon learning that the writer was in town, over the phone, invited him up to the parsonage, the pastor was looking after the flock. Two days and nights were spent in this delightful home. This pastor recognizes the value of the State paper, as was evidenced by his giving two full days to the canvass of the town.

Results, good, already a good list of subscribers were regularly reading the paper and a number of new names were added, so that the church is occupying a front seat. Pastor Kincannon is taking hold of the work in good earnest and the outlook is encouraging. He was just now taking collection for F. M. Already between eighty and ninety dollars in hand. But this was to be expected. A live pastor and a live people to whom the Master had entrusted His goods. It could not be otherwise. May riches of grace be given

pastor and people.

EBENEZER—This is one of the churches presided over by Rev. J. P. Hickman. By agreement the paper man accompanied him to his appointment. Sabbath morning and evening the people gave heed to the Word preached by ye scribe. The people were kind enough to say the services were enjoyed. Through the kindness of Miss Fannie Rogers this scribe enjoyed the delightful drive from Lexington to her father's home near Ebenezer. Brother and Sister Falconer furnished entertainment and Bro. Thomas' good wife furnished a nice dinner on Monday and he conveyance back to Lexington.

Renewals and a couple of new names was the reward of this visit. This ramble shall not soon forget the kindness bestowed by these good people. Bro. Hickman, the pastor, has a strong hold upon the affections of this people. The high esteem in which he is held by his people attests his worthiness.

By the way, it was learned while on this trip, that our Editor began his career as a minister at this church where he labored as pastor for the space of thirteen years. There must be something in him.

But enough,  
O. M. LUCAS.

## A Commendation.

During my recent visit to Eureka Springs, Ark., Bro. L. G. C. Gates, of this place supplied my pulpit most acceptably.

Bro. Gates is a graduate from Mississippi College and has also spent one and a half session at the Southern Baptist Theological Seminary at Louisville, Ky. He was forced to leave there on account of a spell of sickness. He is now almost recovered and expects that he can, with safety, begin work by July next. He is a splendid preacher and has had considerable experience as pastor. He also has had quite marked success in protracted meeting work.

He is now recuperating on his father's farm and does not care to enter upon ministerial work until he feels entirely strong, but if by July any of our churches need him as pastor or any of the brethren need him to help in meetings I am sure he would do them good service.

His address is Crystal Springs, Miss. It is but due to Bro. Gates for me to say that he does not know I am writing this letter neither has he asked me to make such a statement for him. I am doing it of my own accord, on my own responsibility. I am doing it because I love the cause and I know he will be helpful to the cause of Christ wherever he works.

W. A. McCOMB.

## Several Things.

CHALYBEATE.

Union Church, one of the oldest in the Tippah Association, is situated at Chalybeate. The Church, however, was there before the town came. This is a good inland school town, with an excellent high school, presided over by Prof. Ernest Collins, a Baptist, and Superintendent of the

Sunday-school.

At the school hall on Saturday night before the 4th Sunday, Prof. B. G. Lowrey, delivered his excellent lecture, "Good Citizens," to a large and responsive audience. The community that secures this lecture will do itself great good.

On Sunday morning Prof. B. G. Lowrey, delivered in the church a splendid address on "The Divine and Human in Missions." Being a fine expositor of the Scriptures, Prof. Lowrey can, on occasion, preach a splendid lecture, as on the above occasion.

After enjoying a bountiful dinner, and an hour in social interchange, we enjoyed a rare treat in the way of several papers, read by different members of the church, on different phases of the mission question. The offering was then made amounting to \$37.60.

This church has had some of the strongest preachers in the State for pastors. My work with this church commenced with the beginning of the year.

## BLUE MOUNTAIN.

On my return from Chalybeate, I stopped off and spent a day at Blue Mountain taking notes of persons and things, when I was not too sick to do so. Blue Mountain had nothing to do with my sickness for I was sick when I reached there.

It was a genuine pleasure, though sick, to fall into the hands of those who direct the destiny of the greatest female college, doubtless, in all the south.

Two things especially impressed me. One was the home-like character of the school. It seemed as one happy family, without preferences or social distinctions.

The other thing which was as conspicuous as the first, was the fact that everybody seemed to be busy. If you want to feel lonesome, just try loafing around Blue Mountain. No idle bread is eaten there, and hence no time is found for mischief.

What a stride forward this school has made in twenty-nine years. From a house 24 by 36 feet to improvements, chiefly buildings, at present valued at \$60,000. The increase in attendance, and efficiency have kept pace with the financial investments, and enlarged facilities.

The industrial homes, so splendidly conducted, are a benediction to many a poor but worthy girl.

I failed to hear of a single case of sickness in the school.

W. I. HARGIS.  
University, Miss., March 28.

## Brother Bacon's Question.

He asks me to answer this supposition: "if one should give unmistakable evidence that he was not converted when baptized and should subsequently give equally unmistakable evidence of conversion since that baptism should such an one be rebaptized?"

Yes. But unmistakable to whom? Can the administrator of the symbol receive such evidence? The Searcher of hearts knows, but has he given certainty of discernment to any one whom he calls into his ministry? To him who asks the symbol? If he is certain that he was once mis-

taken what assurance can there be that he is not mistaken again? One man in our State has been immersed three different times, but in his own estimation baptized only once, and that was in his last immersion. He was sure that his first immersion was a mistake, and was immersed a second time upon unmistakable evidence of genuine conversion, and afterwards doubted this evidence, and was baptized on another unmistakable experience.

The contention is that preachers should not make light of the sacred symbol by giving it repeatedly upon the insinuation that the instruction previously received concerning the way of salvation was defective if not false, or upon a deeper emotion or enlarged experience of those seeking it.

H. F. S.

Vicksburg, Miss.

## Bill on the Road Again.

I have been sick ever since the last of January. I have had four doctors at work on me and they did not kill me. I am up again and about as fleshy as common, so on the third day of April I hooked Bill to the buggy and rolled myself in to start. The wife came out and said, "where are you going?" I said, "To Pleasant Ridge, in Holmes county." She said, "you must not go," I said, "no woman pops her whip over me," so I popped Bill and we left. I came on to French Camp and one brother said, "stop some time and preach for us." I was so surprised to think that they wanted me to preach in town, but if the Lord will, I am going to stop and preach for them some time. When I got to West Station a good sister came out and asked me to take dinner and I did so. She told me that I could not cross Big Black and that I could stop and preach for them. I asked her if I could not walk across the swamp and get on the train and go to Durant. She said I could not get there anyway, for she went over there yesterday to have her picture taken, and she had to climb, and she knew I could not climb like she did. So I hooked up again, turned down the river and came to the turn pike at Durant and crossed the river and swamp, and as the sun was hiding herself in the west, I pulled up at W. T. Eumbit's. He and his mother and sister took me in charge and took such care of me that I was able to go to church next day. So that evening Deacon Truit took me in hands and went off to town and got medicine and commenced treating me, and I am improving under him, and I think under the treatment of the brothers and sisters of Pleasant Ridge this week, I will be able to go to work, and I think if the brethren would carry me to the great convention in May, at Asheville, I would get well. What say you big preachers about it?

R. N.

Every young man is in a Life Preparatory School. The trouble with a great many is that they never graduate. They are always getting ready to do some great thing, but never getting at it. The boys of promise to often turn out to be only men of promise, too, never reaching performance.



## The Record Closed.

Such will have been the work of Southern Baptist. When you read this, for the year ending April 30, 1902. Some churches have not helped to do what then will have been done. They have let the opportunity, for one reason or another, slip and we go to meet the Convention, to meet the Master, without their cooperation in the great work of preaching the Gospel in our foreign field and home fields. With more or less of faithfulness many of our churches, however, have shown their sympathy and interest in these causes so dear to the heart of our Masters and these have their reward. It was a great day at Lexington when the church moved up the foreign mission figures to \$87. This is the church of my father and mother and at whose Sunday School my childhood mind was stored with instruction that I shall never forget. Ah, how I love to this day the familiar scenes that greet the eye, and the dear old family names—but lest I be thought getting old, I must stop these reminiscences, for in the same mail is the "grace bestowed" at Starkville, with the sign manual of the cashier of the Security Bank calling for \$108.62 for same.

THE BAPTIST put my teeth on edge talking about that new church at Anding. It must have indeed been a rare occasion, for Ellzey's letter still breathed its fragrance when he sent that State mission collection of \$50. When I was a college boy a missionary came to see us at Clinton and G. A. Grammar with him, and now after years of absence from our State we welcome him back to a Mississippi pastorate, and his first work in that church is for missions, as witness this check from good Deacon Witley of Hernando for \$31.50. On the other side of the State are the churches of Bro. Burgess whose work for foreign missions aggregates \$43.60. Back to Batesville on a diagonal is the pastorate of Bro. Lomax, than whom none mightier are in the camps of Israel, and close to him in all his work is Deacon Dickins, who sends their contribution of \$50 to foreign missions. In the churches of Pontotoc and Iuka where R. A. Cooper is so closely identified, missions is cherished as a household word. The collection for foreign missions reaches \$64.50. Biloxi is a pretty good skip away, but somehow the letters came together bearing that church's work for home missions and foreign missions in a check for \$42.38. The pastor excuses the church on the ground of their strain but felt that they must be in it. You read about the great meeting at Laurel last fall, but you did not know, possibly, that in 1900 things were so demoralized there that the church could have only one-fourth time service. Nor did you know that in their dilemma they came to the Convention Board, and said if you will support another one-fourth so as to give us one-half time, we will engage to build a house. The Board agreed to this. The church started out on a new life. The house was built; God greatly blessed them. In nine months they were able to have a

pastor for all his time, without further help, and in such missionary trim as already they have paid back all that we ever spent on them, lacking just \$16.50. They start the year with a collection for State missions of \$118, and with earnest hearts are pressing forward in every good work under the leadership of their young pastor, Bro. Low.

Here is another like unto it, Indianola, beautiful for situation on the Sunflower River, the child of State missions, but now for some years doing her work independently, is giving also to help the work elsewhere, as this check for \$90 doth testify in behalf of foreign missions and home missions. The revival at Baldwyn is brought to mind in this offering of \$37 to foreign missions, while Shelby keeps step with an offering of \$21 to home missions and foreign missions. Down in Yazoo are some Baptists who insist on saying Black Jack is the name of our church, when the more euphonious Bethel is correct, but what is in a name, so the people are doing the Master's work, and somehow Hickman is getting hold again of this church after some years of absence and the collection of \$20 for foreign missions is in evidence. And so up and down in the land we go, our people have been more or less occupied with this great subject of missions, and if you ask why, they answer, *the Master wants it so*. And what the Master wants at my hands, of my hands, of myself, by His grace He shall have.

A. V. ROWE.

## To the Brethren going to the Convention:

Please send me your names that I may make the list of delegates. A. V. R.

## Writers, Hear Us.

We are reminded by an occasional letter that some of our correspondents are growing impatient over the delayed appearance of their articles written for these columns. Brethren, be patient. In a few weeks we hope to publish your pieces. We have on hand an unusually large quantity of contributed matter. We are using our best judgment in the selection of matter for each week. We want the brethren to continue writing, but we beg that you will not feel hurt, if your productions do not appear promptly. We are trying to get in all the news articles first of all; and when we have more news letters than we can get in, the shorter ones have the preference. Just be patient; we will not wrong any one, knowingly.

We still have obituaries on hand; some without names of writers, and some without money. If you have written an obituary which has not appeared in print, think whether you are not short at one of these points.

## Enough to Cover us.

We have down here in the country near Osyka a report that an important discussion was to be held yesterday between three ministers of the Baptists and three other Holiness ministers.

Both sides seem agreed that immersion

is right, and also that holiness is right, and also that sinless perfection is not attainable in this life.

The admission of the above premises leaves very little ground for discussion, and the difference is merely that which lies between the Allopath and the Homeopath. Both admit the necessity of medicine, differing only on the quantity of the remedies.

Dean Swift, in his Gulliver, describes a nation of people divided into two great political parties, that were always hostile towards each other. One was called the Big Endians, the other the Little Endians. These all ate eggs and loved them, but the Big Endians always broke their boiled eggs at the large end, while their antagonists broke theirs at the little end. Both factions insisted that no truly loyal man would break an egg except at the end their party espoused. They held meetings, and both wrangled and fought for their respective factions, without any principle whatever being involved.

Once there was a great debate upon the quantity of water necessary for baptism. One party insisted on a flowing river, the other on a small stream. They sent for an old preacher. He came, and told the opposing parties it did not matter how shallow the water was, just so it kivered the subject, and so we all want enough of the holiness of Christ to cover us.

T. E. TATE.

## From Bro. Foster.

DEAR BAPTIST:

Feeling the necessity of special surgical treatment, I was forced to lay everything aside, and leave my family and fifty-eight children and come to Memphis. Knowing that in my trouble, one out of every five dies under the surgeon's knife, of course gave me anxiety. But I committed myself and work wholly to Jesus, and he has been merciful.

Besides being a surgeon of great skill and ability, the one in whose hands I am has three other admirable characteristics. He is a consecrated and conscientious Christian; he is a consistent and working Baptist, and he is a worthy and loyal Mississippi College man. He is rapidly taking his stand among the leading surgeons of Memphis. His name is W. B. Sanford. Many Mississippians remember the resolute eloquence of his brother Rev. J. W. Sanford, who died in Florida, leaving a widowed bride, now the wife of Dr. Graves, our veteran Chinese missionary. Dr. W. B. Sanford is doing a great work in Memphis.

But it is only five days since my surgery was performed and I cannot write much in bed. Just as I was leaving home I received four new homeless children. We now have fifty-eight of Christ's little ones at the Orphanage. Beloved, think of these wards of our Heavenly Father as you see your children in your homes.

L. S. FOSTER.

## Hamburg.

I spent last Sabbath with Pastor Gardner and his church at Hamburg. We had

May 1,

1902.

a delightful day. The church house is being repaired at a cost of about \$700.

We succeeded in collecting enough money, with what had been subscribed, to pay for all the work, paint the church, re-seat it, and put a steeple on the building. We also ordained two deacons—Bros. Griffing and Gice, both of them most excellent men. Bro. Gardner has won a place in the hearts of his people, and his church will soon take its place among the best working churches of the State. Noble people are found in the church at Hamburg. Bro. Griffing, an aged and honored preacher of the Gospel, lives there.

## GLOSTER.

While the pastor was away Sunday, Prof. E. B. Chapman conducted the morning service and collected \$57.70 for Home Missions—the ladies had already given \$21—making \$78.70—and we have about fifty members to hear from yet.

BAPTIST gets better each week.

JOHN P. CULPEPPER.

Gloster, Miss.

## Southern Baptist Convention, Asheville, N. C.

The Southern Railway will start special coach from Winona, May 6, on the 7:30 p. m. train, to go through to Asheville, via Birmingham and Chattanooga. At Birmingham the party will be joined by party from Jackson, Vicksburg, and other South Mississippi points, thus affording all delegates and their friends from Mississippi to go together. Sleeping cars will be on the train, and those desiring can obtain berths upon application. The low rate of one fare for the round trip will be made from all points on Southern Railway. For further information call on Agt. Saker, or write to C. E. Jackson, T. P. A., Birmingham, Ala.

## "A Revival Needed" Indeed.

MR. EDITOR:

On page 8, of your issue of 17th inst., appears an article with the above caption, that stirs me to the bottom. The author of that effusion dipped his pen in gall and wrote from the fullness of his embittered soul. There is not a solitary good word for any living man, or dead ghost, in it; and yet, after knitting everything and everybody in all the country around, he has the cheek to sign himself—"Hopeful."

From the ear marks, I take him to be not only a member of a church but a preacher, in which, if I am correct, the less of his spleen we have in the world the better. After reading his article one feels like an assassination has taken place—not only an assassination of character, but every cause near and dear to the denomination has been struck down. To my mind it is absolutely certain that this disgruntled soul that masquerades under the misnomer "Hopeful" has not given "fifteen cents" to the present effort to endow Mississippi College. The vandalism of this man "Hopeful" would destroy Mississippi College today, just as she is about to receive from her loyal sons and friends the most

magnificent gift that she has ever received, and that which will enable her to be in the future, as in the past, the best friend any poor boy ever had, outside his own parental roof.

I venture the assertion that this "Hopeful" spirit has never helped to build one of these "modern" church houses, and is "mad" and "pouting" out loud because somebody else has done something that he has failed to do. It seems that he sits up day and night to lament over other people's debts—especially church debts, which is the most blessed kind of debt in the world. There is scarcely a church house built on which some debt has not been placed; and in many cases heavy debts, all of which have been paid, and Brother "Hopeful" has not had to go to the poor house either!

The only Bible character that he reminds me of, just now, is that fellow that said, "Lord, I thank thee that I am not as other men"—not even these deluded souls that build "modern" churches, not being willing to build for the Lord a barn, while they themselves live in "modern" dwellings; nor like our strongest men, who are taken from the pulpits and put "in the field" with the "most pitiful plea imaginable" (and yet not pitiful enough to touch "Hopeful's" heart!) to build "up-to-date" colleges; nor, like those who are touched with a feeling of the infirmities of the unfortunate, who are down because of "business" failure or otherwise; no, nor like that man who "speaks no ill of his neighbor" or brother either, whether he is rich or poor, high or low; nor like that man "who vaunteth not" himself, "is not puffed up," but "endureth all things, believeth all things, hopeth all things."

Yes, Mr. "Skinflint" (alias "Hopeful"), for such is your real name, the name that is the best index to your soul, a very great "revival" is badly needed in your immediate vicinity, which you ought to attend day and night—a "revival" that will awaken sympathy for those less favored than yourself; a "revival" that will bring the proud and lofty head low in the dust of humility; a "revival" of brotherly kindness that will make a man think and speak well of his brethren, despite their faults; a "revival" that will cause a man to fall in and help the great interests of his denomination, and not stand off and hinder all he can; a "revival" that will make a man care more for souls than he does for money; and a "revival" that will let a man put himself and his selfish interests in the background and that of Christ and His kingdom in the foreground, allowing himself to decrease, if need be, while others are increasing, for Christ's sake.

Sorrowfully,

PESSIMIST.

## A Word.

I have not written anything for our paper since my return from Texas. I have been greatly hindered in my efforts by the flood and bad roads; have done right well along some lines of work, notwithstanding. I want to call attention to one fea-

feature of our colportage and mission work that is greatly overlooked, in my judgment. We need a special fund to enable the colporter to distribute freely more Bibles, Testaments, and Baptist Literature among the extremely poor people, and also among the non Baptist among our people. I am at a great disadvantage on my field, where Mormons, Adventists, and all other heretical teachers are flooding the country with their literature. With my extremely low salary, I am not able to meet this demand at my own charges. I have occasionally, without any formal action of the Board, at the suggestion of good brethren, taken small collections for that purpose. I am aware of the fact that the free distribution of literature ought to be very discreetly managed and carefully reported. I am glad to be able to say that there is a greater demand for Scriptures than I have seen for years—more people are searching for the truth than usual.

H. L. FINLEY.

## With the Churches.

DEAR BAPTIST:

This scribe has recently been on a little trip to Red Creek and Red Creek Union churches, in Red Creek Association. It is cause for some surprise and much real joy to note the progress these churches have made in the last two or three years. Elder W. J. Lott, whom I helped to ordain and sent to school a few months in Logtown, is their pastor, and right well is he filling the office. To all human appearances he is doing a good work, though much hampered by disintegrating influences. He is in favor with these good people and he is leading them to higher and better things. I am confident these churches will soon fall into line and co-operate with our State Board in all its work.

At Red Creek church on 20th inst., your scribe had the pleasure to meet Brother Patton, the zealous and successful pastor at Woolmarket. He is a clean, humble, and faithful worker of Christ, and is doing successfully real mission work at his own charges, though he is poor in the goods of this world.

At the close of the Sunday afternoon sermon by your scribe on "The Mind That Was in Christ Jesus," Text, Phil. 2:5-8, the church called on the pastor, Brother Patton, and myself, to ordain Brother Jerry Bonds to the deaconship of their church. Brother Bonds is a splendid man and will fill the office well.

I am laid under lasting obligations to Brethren Lott, Patton, and the lay brethren and sisters by the courtesies shown me.

Faithfully,

JAMES G. SIBLEY.

We again call the attention of our readers to the large advertisement of the Johnson-Taylor Co., found on our last page. Their department stores occupy four large rooms on the first floor and the same space on the second floor. They are strictly up-to-date in quantity, quality, and variety. If you need anything, you can't do better than to call on them. If you live out of the city, write them. They are doing a large mail order business, and always give satisfaction. Write them for prices.



## THE HOME.

### Where Is Your Home?

Not long since I met a stranger and he said to me, "Where is your home?" I answered him as best I could and in a few moments he was gone, but his question lingered with me.

I wondered how many ever thought upon this question: Where is your home? It is not here for I am only a stranger and pilgrim, here for just a little while and then I must go to my eternal abode. My home is where Jesus is; there I expect to live forever.

Somebody has said that this life is the childhood of which yonder life is the manhood. We are making our home yonder one of eternal joy, or one of eternal sorrow. The home of joy has many mansions. Jesus said, "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:1-2. These mansions are the homes of God's children. Death will never knock at the doors of these homes, and in all the great domain of heaven there is not a single grave.

Death may and does come to the homes of this world. Dark clouds of sorrow often gather about us here, but yonder they will be bright and shining ones for the troubles of this world only make them brighter.

How happy we used to be in holiday times when our college president would say: Now boys, you may go home for a few days." Happy because we were going home to see loved ones. But I have noticed that there is almost always an absent one—absent from home, absent from country, or perhaps absent from this world.

Oh, what a time that will be when our Father gathers all His children home with Him in heaven. Brothers and sisters will be delighted to meet up with each other from all parts of this world to sing together the sweet songs of Zion. Corruption, in-corrption, mortality, sins, sorrow and troubles all left behind, overwhelmed in the sea of death.

"Gates of pearls, thrones of dominion! These do not stir my heart so much as the thought of home, once there, let earthly sorrows howl like storms and roll like seas. Home! Let thrones rot and empires wither. Home!

Let the world die in earthquake struggle and be buried amid processions of planets and dirge of spheres. Home! No sorrow, no crying, no tears, no death. But home, sweet home—home, beautiful home! Home everlasting, home with each other, home with God!" Oh heaven, sweet heaven, my home, your home my Christian friend. We are going up after awhile. I wish we could believe it.

I think I can see the Christian going up into heaven. What a welcome he gets at the golden gate! The angels greet him with sweet music as he marches up the golden streets into the presence of God to receive his welcome, "Well done!" O, what an inspiring thought for the child of God to know that there is a heaven in which Jesus dwells. That we will see Him, that we will stand in His presence to behold the nail prints in His hands and the scars upon His brow. Let us not lose sight of our home for we "shall be satisfied when we awake in His likeness."

I think I shall be happy, when I gaze upon the face of Him  
Who for me died, with eye no longer dim,  
And praise Him in the everlasting hymn,  
I shall be satisfied:

When I shall call to mind the long, long past,  
With clouds and storms and shadows overcast,  
And know that I am saved and blessed at last,  
I shall be satisfied.

When vanity shall pass away,  
And all be real and without decay,  
In that sweet dawning of the cloudless day,  
I shall be satisfied.

Because heaven is my home,  
And I never expect to say good-bye  
To that home of the sweet by and bye  
But ever dwell with Jesus at home,  
I shall be satisfied.

For I shall meet loved ones gone before  
Upon that happy golden shore  
Where the happy angels sing of yore,  
I am going there, are you?

J. B. QUIN.

Smithdale, Miss.

Five Thousand Dollars a Word.

Before Mr. Carnegie turned over his great steel business to the trust, he had frequently consulted with the New York corporation lawyer, Mr. James B. Dill. One evening Mr. Carnegie, in Pittsburg, called up Mr. Dill, at his club in New York, on the long distance telephone.

"I want your opinion on an important question," said Mr. Carnegie. "Can you come over tonight and see me at breakfast in the morning?" It was nearly nine o'clock, and Pittsburg and



Makes  
Hot  
Breads  
Whole-  
some

Makes delicious hot biscuit,  
griddle cakes, rolls,  
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

New York were 430 miles apart. "The last train for Pittsburg has just left Jersey City," answered Mr. Dill.

"Then come over on the morning train," Mr. Carnegie suggested.

"I can't well do that," said Mr. Dill, "because I have an appointment to-morrow night with Mr. X—here."

Mr. Carnegie answered at once: "Get a special train to-night."

Half an hour later, Mr. Dill, in his special train, was on his way to Pittsburg. Eleven hours later he said "Good-morning" to Mr. Carnegie.

"Mr. Dill," said the steel maker, "I wouldn't have asked you to travel nearly a thousand miles for nothing."

Then he asked the corporation lawyer a question, on the answer to which hung the disposition of millions of property. Mr. Dill gave his opinion in a single word.

"Thank you, that's all," said Mr. Carnegie. "I hope you will keep your engagement in New York tonight. Good-by."

Mr. Dill was with Mr. Carnegie less than five minutes. The special train reached New York that night without mishap, and a few days later Mr. Dill received for his one-word opinion a check for \$5,000.—Ex.

### Anarchy's Hot-Bed.

The legalized saloon is the hot-bed of anarchy. This is a fact

well known to all well-informed people.

Nine-tenths of the saloons trample upon the laws of the land. Authorized and protected by law, they defy and outrage the law, selling to minors and on the Sabbath day, and even mobbing those who seek to enforce the law against them. By so doing they are the champions of lawlessness. They inculcate in the minds of our youth a disregard and contempt for all law, and are the breeders and wet nurses of anarchy.

Will the American people, and especially the Christian people, recognize these facts and act accordingly. May God grant.

Just now public sentiment is thoroughly aroused against anarchy. This is well. Were it otherwise, in the presence of the anarchist's recent monstrous crime, we might well despair of the life of the republic.

The death of President McKinley at the hands of an avowed anarchist has, for the time, thoroughly aroused the people to a sense of the dangerous, murderous character of anarchy, and the universal voice declares that anarchy must be wiped out—anarchists must be driven from the country or exterminated. This is well, as far as it goes.

But this excitement, instantaneously aroused, will soon die out; this fiery indignation will soon consume itself; and if the breeder and wet nurse of anarchy, the saloon, is still legalized



and permitted to go on doing its hellish work, there will be a new litter of anarchists begotten every decade, and the life of the government still imperilled.

This, then, is the lesson to our wise men, and especially to the church, from the assassination of President McKinley: Anarchy killed our President! The tap-root, the hot-bed, the wet nurse of anarchy is the legalized saloon. To effectually exterminate anarchy and keep the country rid of the vile monster, the people must rise in their might and cut that tap-root, destroy that hot-bed, crush the rattlesnake head of that wet nurse. "An ounce of prevention is worth a pound of cure."—*Religious Telescope*.

### Vilifying the American Soldier.

We sometimes doubt whether or not the men who are advocating the restoration of the canteen to the military establishments of the United States, realize the real nature of the arguments upon which they appear to rely to secure a reversal of the

### A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

### Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,  
Pastor Baptist Church, Ripley, Tenn.

reform, which was established in law at the last session of Congress.

Really they seem to come back to this: That so many of our soldiers are drinking men, that, if the government does not provide for them facilities to gratify their appetites in the Post Exchange, they will debauch themselves in the neighboring saloons. The people of the United States have been very jealous of the reputation of their soldiers. Even when well accredited stories of their drunkenness and vice have been brought back from the Philippines, the public has been slow to accept them, and those who circulated them have been denounced as unpatriotic. But, in their desire to have the canteen restored, high military officers have so far traduced the good name of the American soldier that they have unblushingly represented him as a drunken scoundrel who would disgrace his uniform and himself, unless the Government established saloons in its camps.

And when it has been pointed out that great business establishments and railroad companies have no difficulty in securing the absolute temperance of their employees, the answer has been that these men are drawn from a different class of citizens than our soldiers, the implication being that our soldiers are so degraded that the dictates of patriotism and of personal and public honor are far weaker with them, than ordinary business motives with the average citizen. We have only to say that if one-half that the advocates of the canteen have alleged in the attempt to sustain their contention is true, the American soldier is a disgrace to the nation, and that if nothing better can be done the army should be disbanded and reorganized with better material.

But we do not believe it. There are some loose livers in the army, but they are not a majority, and these aspersions upon the character of our soldiers would not be tolerated for a moment, if they did not serve to mould public sentiment to demand a restoration of the canteen.

The truth seems to be that there are very powerful interests, in the army and out of it, demanding the restoration of the canteen, and to accomplish their purpose they vilify the character of the American soldier, and represent as unavoidable conditions which it is entirely within the province of the Government to abolish.—*Watchman*.

## Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stief, Haines, Blasius, Regent, Albricht, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

## Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

## Mississippi College.

The only Educational Institution owned and managed by the Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901

288 STUDENTS LAST SESSION! NINE PROFESSORS!

## Extensive Courses

—IN—

Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

## Splendid Chemical Laboratory.

## Prices Low:

\$100.00 Carried one Excellent Student through last Session.  
\$175.00 is the Maximum Necessary Expense.  
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Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

## W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

## QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address,

R. W. BONDS, T. P. A.,  
Meridian, Miss.  
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New Orleans, La.  
R. J. Anderson, A. G. P. A.,  
New Orleans, La.

## SPICKARD'S

ONE CENT

## HEADACHE CURE

## IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

Call on or address

DR. S. SPICKARD,  
334 W. Capitol St., Jackson, Miss.







## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Quarterly Report of Woman's Work.

The following amounts have  
been reported for the quarter  
ending April 30, 1902:

## ABERDEEN ASSOCIATION:

Pontotoc—Foreign missions  
\$10.

## BOGUE CHITTO ASSOCIATION.

East McComb—State missions,  
church building \$30.35; foreign  
missions 1, home uses 1.

First Church McComb—Home  
missions 5.85, foreign missions  
10.55, home uses 11.75.

## CHICKSAHAY ASSOCIATION.

L. M. S. First Church Meridian—  
Home missions \$29.32, State  
missions 16.55, foreign missions  
32.55.

Shubuta—Home missions 4.76,  
State missions 1, foreign mis-  
sions 2, Orphanage 1, ministerial  
education 1.

Y. W. A. S. Fifteenth Avenue  
Church Meridian—Home mis-  
sions 5, foreign missions 1.50,  
home uses 2.

L. A. S. Fifteenth Avenue  
Church Meridian—Home mis-  
sions 6.55, foreign missions 3.05,  
home uses 2.10, Theological Sem-  
inary 5.

Forty-first Avenue Church Mer-  
idian—Home missions 51.70,  
home uses 23.

Quitman—Home uses 2.50, Or-  
phanage 18.40.

Y. L. A. & M. S. First Church  
Meridian—Home missions 5.50,  
foreign missions 5.50.

Wm. Carey Meridian—Foreign  
missions 63.28.

L. A. S. Meridian—Foreign  
missions 20.

## COLUMBUS ASSOCIATION.

Macon—Home missions \$3.25,  
foreign missions 5.75, home uses  
37.40.

Pleasant Hill—State missions,  
church building 5.

Armstrong Sec. Columbus—  
Foreign missions 10, home uses  
3.

Starkville—Foreign missions  
20.

Sharon—Home missions 5,  
home uses 4.10.

Unity—General missions 1.05.

## COPIAH ASSOCIATION.

Crystal Springs—Foreign mis-  
sions \$16.

Damascus—Foreign missions 3,  
home uses 15.

Wesson—State missions 2.50,

foreign missions 5, home uses  
9.20.

Hazlehurst—State missions 5,  
ministerial education 5.

Spring Hill—Orphanage .45,  
general missions 3.85, ministe-  
rial education 7.20.

## CENTRAL ASSOCIATION.

Raymond—Home missions \$8,  
foreign missions 11.10.

## CALHOUN ASSOCIATION.

Elam—Home missions 1, for-  
eign missions 12.50, home uses  
12.10.

## FAIR RIVER ASSOCIATION.

Brookhaven—Home missions  
\$5.35, home uses 88, Mississippi  
College 5, Orphanage 2.50.

## KOSCIUSKO ASSOCIATION.

Samaria—Foreign missions \$3,  
home uses 12.65.

Kosciusko—Foreign missions  
5, Mississippi College 5.

Center—Home missions .35,  
foreign missions .35, Mississippi  
College 1.50.

## LEBANON ASSOCIATION.

Eastabuchie—Home missions  
\$3, home uses 4.

Lumberton—Foreign missions  
3, home uses 20.75.

Ellisville—Foreign missions  
43.95, home uses 4.

Purvis—Home missions 1.50,  
Hattiesburg—Foreign missions  
11.26, home uses 105.15.

Laurel—State missions 10,  
home uses 90.

Mississippi Association—Home  
missions 21, home uses \$2.50,  
church building and loan 10.

## OXFORD ASSOCIATION.

Oxford—Mississippi College  
\$100.

Panola—Home uses 13.

## PEARL LEAF ASSOCIATION.

Bunker Hill—Home missions  
\$6.85, foreign missions 1.10,  
home uses 2.50, Orphanage 1.50.

## RANKIN COUNTY ASSOCIATION.

Fannin—Home missions \$1.60,  
foreign missions 1.70, home uses  
6.50, Orphanage 5.95.

## UNION ASSOCIATION.

Hernando—Foreign missions  
\$5, home uses 3.90, Orphanage  
5.

## WEST JUDSON ASSOCIATION.

Tupelo—State missions \$2.85,  
home uses 16.49.

## YAZOO ASSOCIATION.

Pickens—State missions \$5,  
foreign missions 5, home uses  
7.83.

Winona—Foreign missions 5.  
Lexington—Home missions  
7.55, foreign missions 5.60, home  
uses 9.90.

Durant—Home missions 4.

## YALOBUSHA ASSOCIATION.

Mt. Paran—Church building

and loan (Texas) \$5.  
Coffeeville—Home uses 10.28,  
Mississippi College 5.

Grenada—Foreign missions  
15.53.

## TOTALS.

Home missions \$194.88.

State missions 78.15.

Foreign missions 349.65.

Home uses 707.23.

Mississippi College 21.50.

Theological Seminary 5.00.

Church building and loan 15.00.

Orphanage 34.80.

General missions 4.85.

Sustentation 1.00.

Ministerial education 13.20.

Total \$1,425.26.

## BOXES.

Oxford 42.50.

McComb 80.00.

Grand total \$1,547.76.

Mrs. Wm. R. Woods,

Secretary.

## REPORT OF BAND WORK.

Quarter ending April 1st, 1902.

Blue Mountain—Foreign Mis-  
sions \$3, Orphanage 1. Total  
\$4.

Brookhaven—Church building  
and loan fund 3, Orphanage 5.  
Total \$8.

Clinton—Foreign Missions  
2.10, Total \$2.10.

Crystal Springs—Orphanage 7,  
box to Orphanage 20. Total  
\$27.

Fannin—Foreign missions 1.70,  
home uses .75, Orphanage .55.  
Total \$3.

Moss Point—Foreign missions  
1.50, Total \$1.50.

Meridian First Church—For-  
eign missions 10, home missions  
5, home uses 1.31. Total  
\$16.31.

Meridian Fifteenth Avenue

Church—Home missions 2, home  
uses 3. Total \$5.

Wesson—Foreign missions 3,  
Christmas offering 2, State mis-  
sions 2, home uses 25. Total  
\$32.

## TOTALS.

Foreign mission \$21.30.

Christmas offering \$2.

Home missions \$7.

State missions \$2.

Church building and loan fund \$3.

Home uses \$30.06.

Orphanage \$13.55.

Box to Orphanage \$20.

Grand total \$98.91.

Mrs. HENRY F. BROACH, JR.,  
Superintendent of Band Work.

Expense account for quarter  
ending April 1st:

Stamps, February, .35.

Stamps, March 1st, .25.

Stamps, March 17th, .40.

Stamps, April 14th, .40.

Total \$1.60.

Mrs. HENRY BROACH, JR.

## REMARKS.

The work was given to me a  
year ago. At that time I could  
find only three or four organized  
Bands at work in the State.  
This is the report from 18 Bands  
—8 of the 18 were organized  
since last April, 5 new Bands or-  
ganized that haven't sent any re-  
port, making 13 new Bands dur-  
ing the year. So we now have  
25 organized Bands. Some of  
these, however, are old Bands  
that were dead and are now re-  
organized, so it's hard for me to  
give a correct report of new  
Bands. I often have letters ask-  
ing for literature, etc., for orga-  
nizing and never hear from them  
again. These are not included in  
the 25. Most of the money re-  
ported has been for Home Uses  
and our State Orphanage. Our  
leaders will have to be gradually  
trained into more mission giving.  
Mrs. BROACH.

MOZLEY'S  
LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness, heart failure and nervous prostration.  
For fever, chills, debility and kidney diseases take Lemon Elixir.  
Ladies, for natural and thorough organic regulation, take Lemon Elixir.  
50 cents and \$1.00 a bottle at druggists.  
Prepared only by Dr. H. Mozley, Atlanta, Ga.

## GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had an-  
other attack of those fearful sick headaches, and thank God that I have at last  
found a medicine that will cure those awful spells.

Parkersburg, West Virginia

MRS. ETTA W. JONES.

## To School Boards:

Are you on the lookout for new or better Teachers for next Session?  
If so, write to the MISSISSIPPI SCHOOL AGENCY. We keep  
in touch with numbers of excellent Teachers who want positions. Su-  
perintendents, Principals, Assistants, Governesses, Teachers of Elocu-  
tion, Music, Art, etc. It will cost you nothing to have us recommend  
you a teacher.

We will be glad to have Teachers write for terms. Address  
THE MISSISSIPPI SCHOOL AGENCY, Jackson, Miss.

## TEMPERANCE.

BY W. H. PATTON.

## Our National Bondage.

In thinking of the saloon, we  
naturally ask the questions

What is the saloon for?

Whom does it benefit?

Could we do without it?

No doubt the answers have al-  
ready flashed through your  
minds.

But in those answers did you  
find anything which would en-  
courage you to support a saloon?

We all think of a saloon as  
loathsome and horrible, because  
we see the results so ruinous to  
character and destructive to hap-  
piness.

It does not build up our nation.  
No, it tears it down. Every dol-  
lar received as revenue costs the  
government twenty dollars. I  
read a little incident of a young  
man who went into a saloon and  
called for a drink, which the bar-  
keeper refused him, saying that  
the young man had once had de-  
lirium tremens and that he would  
not sell him any more. Two  
other young men then came in,  
and after they had been waited  
on, the young man turned on the  
saloon-keeper and said: "Six  
years ago, at their age, I stood  
where those young men are now  
I was a man with fair prospects.  
Now at the age of twenty-eight I  
am a wreck, body and mind.  
You led me to drink. In this  
room was formed the habit that  
has been my ruin. Now sell me  
a few glasses more and your  
work will be done. I shall soon  
be out of the way. There is no  
hope for me, but they can be sav-  
ed. Do not sell it to them."

The saloon-keeper listened, pale  
and trembling, and vowed never  
to sell another drop. He kept  
his oath.

But think of the many boys to  
whom he had taught the habit.  
We see that at least one was  
gone so far that he had lost all  
hope. Let's hope for the repen-  
tant saloon-keeper's sake (if for  
no other reason) that none of the  
others had gone so far.

Think of the influence. Think  
of how these habits were formed.

Did you ever influence anybody  
in this way? We must remember  
that if we even do not ask an ob-  
server to drink with us, but  
drink in his presence, the seed are  
sown.

"No stream from its source flows sea-  
ward,  
How lonely soever its course,  
But some land is gladdened.  
No star ever rose and set  
Without influence somewhere."

We all have influence, and we  
know it, and we will be held ac-  
countable for the manner in  
which we use our influence. Let  
us remember, "The waves of in-  
fluence emanating from our lives  
break on the shores of eternity,"  
and never tempt even our ene-  
mies to taste this, the bitterest  
of evils.

We can set the example of to-  
tal abstinence, if nothing more.

If every man would put the  
proper faith and trust into him-  
self, we would have no saloons—  
no drunkards.

Every man could have this if  
he would. It only requires de-  
termination.

How can we expect others to  
repose their confidence and trust  
in us if we have none in our-  
selves? No quotation is truer  
than this:

"Be true to thyself, and it must  
follow, as the night the day, thou  
canst not be false to another."

But the social drink is the ba-  
sis of this abhorrent evil.

It cultivates a love for intoxi-  
cating drinks. It invites the  
young man to the saloon. Then  
the habit is formed. Dainties  
flavored with wine, harmless as  
they seem, inflame the desire for  
something stronger.

The mischief is done, the habit  
is formed, and often, lamentably  
often, somebody's doomed to fill  
a drunkard's grave. This dis-  
honored grave, which no man  
will claim, death claims for him.  
The most pitiful sight in the  
world is a young man with his  
eyes blood-shot, his bright rea-  
son clouded, in an utterly help-  
less state. The very sight strikes  
our hearts sick.

We are filled with dread appre-  
hension as we think of the fu-  
ture.

Do you suppose that he will be  
numbered with the honored and  
noble of his time?

The picture on the other hand  
is too horrible to think of. We  
shudder at the thought of such  
a future. But we can hope that  
such blighting influence will not  
encompass our acquaintances.

Above all, let us not serve as a  
tool for the tempter.

We know that life is all too  
short, and no matter how heavy  
our burden, we have only to car-  
ry it until nightfall.

Life is only one day, and let us  
live it sweetly, patiently, loving-  
ly and purely. We must not  
spoil life then, by being a con-  
stant temptation to all with  
whom we come in contact.

And though we loathe the sa-  
loon, we must not quite abhor  
its frequenter.

Surround him with sunshine  
and cheer, make the good places  
more attractive for him, give  
him your companionship, friend-  
ship, and prayers, and draw him  
away from his evil associations.

We know well enough the course  
of the drinker.

"Loss of money follows drinking,  
Loss of time brings bitter thinking:  
Loss of business follows these,  
Loss of strength and loss of ease,  
Loss of health, respect and love,  
Loss of hope and heaven above,  
Loss of friend once admired,  
Loss of mind by frenzy fired,  
Loss of life's goal for the glass,  
Loss of frightfulness, alas!  
Loss of life and loss of soul,  
Crown his loss who loves the bowl."

MISS ETHEL GORE.

Hernando, Miss.

STATE OF OHIO, CITY OF TOLEDO,  
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he  
is the senior partner of the firm of F. J.  
CHENEY & Co., doing business in the  
City of Toledo, County and State afore-  
said, and that said firm will pay the sum  
of ONE HUNDRED DOLLARS for each  
and every case of Catarrh that cannot  
be cured by the use of HALL'S CATARRH  
CURE.

Sworn to before me and subscribed in  
my presence, this 6th day of December,  
A. D. 1886.

A. W. GLEASON,

Notary Public.

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and acts directly on the blood and mu-  
cous surfaces of the system. Send for  
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#### Personal.

—Laurel has reached the high mark of  
\$117.00 for State Missions.

—Bro. T. D. Bush has located at Sau-  
cier. Let his correspondents note this  
fact.

—Crystal Springs has just sent a check  
of \$200 for Foreign Missions. And so  
the good work goes on.

—Dr. Frost, who has been confined to  
his room for more than a month, is now  
improving, and it is hoped will soon be  
well again.

—Louisville mourns the death of the  
elect lady, Mrs. Arthur Peters, wife of  
Dr. Peters, one of Kentucky's leading  
Baptists.

—There were 72,000 Jews converted  
last century, or one to every 136 of the  
present Jewish population. It is the  
hopeful mission work before the churches  
today.

—Rev. Joseph Jacob has resigned at  
Henderson, Ky., and might be induced to  
return to Mississippi, his native State, to  
accept pastoral work. His address is  
still Henderson, Ky.

—We see it suggested in the papers  
that "the Baptist headquarters" that  
were to be in New York, is not to be, and  
that Dr. Lorimer will go back to Tre-  
mont Temple. 'Tis sad, if true.

—Of the 935,568,440 pounds of sugar  
produced in the United States, about 1-3  
is from beets, and 2-3 from cane. In  
1880 there were 954,734 tons consumed  
against 2,372,316 tons in 1901.

—Bro. Low says: "That report that we  
are arranging to buy a pipe organ here  
is a mistake." We did not know just  
how it was but were according to what  
one of the members said. See?

—Rev. M. R. Cooper, now a Seminary  
student, made the rooms of THE BAP-  
TIST a brief call on his sad mission home  
to attend the funeral of his sister, Mrs.  
Hall, at Springfield.

—We see from the Daily American that  
Rev. G. W. Riley is doing some good  
preaching at Lake Charles, La., while  
his wife contributes much to the meet-  
ings in song. He may be addressed at  
Waco, Texas.

—Two friends of former days, Brethren  
J. T. Johnson and T. D. Tucker, of Pick-  
ens, were welcome guests at the rooms  
of THE BAPTIST last week. They bring  
fine reports of the work at Pickens. All  
are hopeful and happy.

—Prof. S. P. Brooks, new president-  
elect of Baylor University, successor to  
Dr. Cooper, recently resigned, is now do-  
ing post-graduate work at Yale Uni-  
versity. The new president is a Texan, and  
appears to be the man for the place.

—The Baptist church at Eureka  
Springs, Ark., has just closed a great  
meeting, in which Bro. W. A. McComb  
did the preaching. In addition to the  
general revival in the church, there were  
80 added, of whom 67 were by baptism.

—Rev. J. M. Cook writes that, "My  
people say I must go" to Asheville. He  
is a good pastor of some good, small  
country churches, and there are just one  
thousand other churches in the State  
who are just as able to do to their pastor  
as Brother Cook's have done for him.  
Will they do it?

—The Baptist Argus gave its readers a  
picture gallery worth looking at last  
week. If you count its "Gibson girl,"  
you have the likeness of thirty-one wo-  
men before you. The Argus has struck  
it right at last. If we are to have our

papers adorned with pictures, let them  
be such as will adorn. We have thought  
that The Argus was over-doing the  
thing with the men; but, it will be a glo-  
rious rest to the eye if it will give us the  
ladies now for a while.

—When you hear of a Baptist who has  
joined the "Elks" you have sad news in-  
deed. He will give his church trouble  
and cause his pastor many a heartache.  
All this is true, unless his special club  
eliminates the chief attraction, the  
"bar," as they did at Columbus. When  
that is done the dragon has lost his teeth  
and is shorn of his terror.

—The usually correct Hattiesburg pas-  
tor inadvertently made quite a slip in his  
recent contribution to The Argus, when  
he said: "We have over \$4,000 subscrib-  
ed on our church debt and in less than a  
month we hope to have it all. We will  
then have the best and most costly  
church in the State." He will appreciate  
this little call.

—Bro. Anding writes: "We are near-  
ing the close of the second week in our  
meeting. The congregations for yester-  
day and last night the largest we have  
had for week-day services. The church  
is being strengthened—non affiliating  
Baptists are coming to the front, and  
sinners are turning to the Lord. Bro.  
Miller is doing excellent work, and is  
giving us, day by day, the unadulterated  
Gospel. We praise God and are expect-  
ing more abundant blessings."

#### Hello, Memphis!

We understand your Democratic paper,  
THE MEMPHIS MORNING NEWS will  
appear Sunday, May 4th, without fail.

Memphis:—Yes, that is correct.  
Our large three deck press arrived Mon-  
day, and is being mounted day and night.  
Its late shipment caused the delay in pub-  
lication.

THE MEMPHIS MORNING NEWS.

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